The New Testament is explicit that both the Son and the Holy Spirit indwell believers. Christ lives in us (Galatians 2:20; Colossians 1:27; Ephesians 3:17), and the Spirit of God dwells in us so that our bodies are temples of the Holy Spirit (Romans 8:9–11; 1 Corinthians 3:16; 6:19). The question naturally arises whether Scripture also includes the Father in this same indwelling. The biblical case rests on four converging lines of evidence.

1. The explicit promise of Father and Son together (John 14:23)

Jesus Himself states:

> "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him."

The plural "We" deliberately joins the Father with the Son. The surrounding discourse of John 14–17 is filled with mutual-indwelling language: the Father is in the Son, the Son is in the Father, the disciples are in the Son, and the Son is in the disciples (John 14:10–11, 20; 17:21–23). The promise of 14:23 extends that same reality to the believer.

The Greek is precise. Jesus says they will make a *monē* (dwelling, home) **παρ' αὐτῷ** (*par' autō*)—"with him / beside him / in his presence." The preposition *para* with the dative does not denotatively mean "in." John carefully distinguishes the two prepositions only a few verses earlier regarding the Spirit: "He remains *with* you (*par' hymin*) and will be *in* you (*en hymin*)" (John 14:17). In 14:23 he retains *para*. Denotatively, therefore, the text speaks of settled, permanent residence in close personal association. Yet the theological force remains that of indwelling. The same noun *monē* used in 14:2 for the dwellings prepared in the Father's house is now applied to the Father and Son making a dwelling with the believer. The larger Johannine context of mutual abiding shows that this "home with him" is no mere external companionship.

2. The Father "in all" (Ephesians 4:6)

Paul's confession of unity culminates in:

> "one God and Father of all, who is over all and through all and in all."

The critical Greek text reads simply *en pasin* ("in all"). In the immediate context of the one body, one Spirit, one Lord, and one faith, the phrase naturally refers to the Father's immanent presence among and within the members of that body. The same preposition *en* used elsewhere of the Spirit's indwelling is here applied to the Father.

3. "God abides in him" (1 John 4:12–16)

John repeatedly uses the absolute term "God" for the One who abides:

- "If we love one another, God abides in us" (4:12).
- "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God" (4:15).
- "God is love, and the one who abides in love abides in God, and God abides in him" (4:16).

In the flow of the letter the Father is distinguished as the One who "sent His Son" (4:9–10, 14), and the Spirit is the One by whom "we know that we abide in Him" (4:13). When John then says that "God abides," the reference is to the Father (or to the Godhead as known in the Father) who now indwells the confessor. The mutual-abiding language is the same vocabulary Jesus used in John 14–15.

4. The larger biblical pattern, including the New Covenant promises

These texts do not stand alone. The New Testament repeatedly describes the believer as the temple of God (1 Corinthians 3:16; 6:19; 2 Corinthians 6:16). In 2 Corinthians 6:16 Paul quotes the covenant formula—"I will dwell in them and walk among them"—and applies it to the church. The source texts are Leviticus 26:11–12 ("I will make My dwelling among you… I will walk among you and be your God") and Ezekiel 37:26–28 ("My dwelling place also will be with them; and I will be their God, and they will be My people").

In the Old Testament the speaker is YHWH. In the full light of the Trinity, the personal source of these "I will" promises is the Father—the One who initiates the covenant, sends the Son, and pours out the Spirit. The New Testament consistently identifies the present mode of that dwelling as the indwelling of the Holy Spirit (1 Corinthians 3:16; Ephesians 2:22). Yet because the Persons of the Godhead mutually indwell one another and act inseparably, the presence of the Spirit is the presence of the Father and the Son. John 14:23 makes the inclusion of the Father explicit: He comes with the Son and makes His home with the believer by means of the Spirit He has given.

The biblical writers never isolate one Person of the Trinity from the others in the life of the believer. Where the Spirit is, there the Father and the Son are also. The clearest statements simply make that reality explicit: the Father comes with the Son and makes His home in the one who keeps the Son's word, fulfilling the ancient covenant pledges of YHWH to dwell among and in His people.